CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H[O]LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, SEPTEMBER 23, 1837. NO. 841.---VOL. XVI.—NO. 38.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

EDUCATION OF TEACHERS.

One of the most interesting projects of some of the enlightened and benevolent persons among us, is the proper education of teachers. A new power, they hope, is to be created by a new preparation and fitness of those employed to give instruction. But we believe there is yet something wanting besides the better education of teachers—it is that the public mind shall first be able to appreciate such teachers, shall feel the want of them, and shall furnish them with facilities to carry into effect the better knowledge to be taught, and the better methods to be followed by them, when they shall be instructed in this knowledge and method. We are not certain in the present state of public opinion, that they would be allowed to follow the course of instruction which they would think necessary to pursue. Cousin, in his report concerning the Prussian system describes the whole economy of the Normal schools, in which teachers are furnished to their work. The elementary course through which the young masters pass, is that through which they are expected to carry their pupils, therefore it exactly represents what is taught in the people's schools. It is certainly a very different course of instruction from that which we admit to be practicable or desirable, yet practicable it is and its uses are demonstrated beyond controversy. First of all it assumes that the teacher of a primary school must not only be a decent person, but, in some sort, a learned one. 'It is requisite,' says Cousin, 'that every pupil in the Normal school should teach every branch in succession; for the master of a primary school, however *learned he may be*, is ignorant of the most indispensable part of his calling if he cannot teach the elements.'

It is interesting to learn how the master is initiated in these elements, to know exactly what they are, and what are the ultimate attainments of a young man expressly fitted to teach the humblest children of the state.

Attached to the normal school is a garden and a gardener who gives instruction in his art, and it is necessary for the young student to be acquainted with the phenomena of vegetation, which he will often in the course of his teaching be called upon to illustrate. Besides receiving practical instruction, he has a scientific and miscellaneous library to refer to. The school described by Cousin contained a thousand volumes. 'There is,' says he, 'a little cabinet of mineralogy and natural history; apparatus for the illustration of geographical and astronomical lessons; there is also a fine organ, for every one of the pupils is expected to act as organist. Each study has its piano-forte, each pupil his violin, and a small collection of books. Many of the students leave the school very good organists and piano-forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in pshycology and logic, which tend to give the young men the philosophy of that portion of popular education entrusted to their care. I was present at several lessons; among others one on history and chronology, in which [out of courtesy to their illustrious visitor,] the pupils were interrogated on the history of France, particularly during the reigns of Charles IX., Henry III., and Henry IV. The young men answered extremely well' &c.

'What struck me the most was the courses, called in Germany courses of *Methodic*, and *Didactic*, as also those designated by the name of *Pedagogic*. The two former are intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are almost always given by the Director [the principal of the establishment] who also generally gives religious instruction, which here comes in its proper place—that is, *first*. There are many examples in Germany of laymen who teach religion. As all shoolmasters, who are of necessity generally laymen, are bound to give religious and moral instruction in their several schools, it follows of course that the teaching the art of giving such instruction cannot be confined to ecclesiastics.'

'I ought to add that all the students of the school at Potsdam had a cheerful, happy air, and that their manners were very good. If they had brought any rusticity to the school they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of respect for a country in which the education of the people has reached such a pitch of prosperity.'

The young school master's studies, and the books he uses are the types of what he must teach when he comes to the practice of his art. What are these? According to Cousin, they are, in addition to the sciences which have been mentioned,

Religion. To awaken and fortify the religious spirit, and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation of the Bible are necessary.

'As to *general history*, there is no need of its being circumstantially or profoundly known, but the young men should be able to refer with exactness to those historical facts which may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful.'

It appears here, that mere chronological tables and books of extracts do not satisfy the German notion of learning history. The philosophy of history, its moral spirit, is communicated in the very first lessons to the humblest minds. A brief list of the books used in the education of the teacher may seem to exhibit the nature of the instruction he is required to give.

'1. *Examples of Virtue*, a collection of noble deeds, and characteristic traits from universal history.'

'2. *School of wisdom and virtue.*'

'3. *Logical Exercises.* These ought to tend to produce in young minds clearness and accuracy of idea, justness of judgment, and, by consequence, precision and facility in oral and written explanations.'

'4. *Exercises for learning to think in a natural and methodical manner.*'

These are a few of the books used in the normal schools. Their very titles express that they aim by direct means to sow the good seed of moral truth in the juvenile mind. It may be well to inquire how reading is taught in these schools. Cousin thus describes the method used to give effect to reading. We hear nothing about inflections of voice, and rules for reading. It is assumed that sense and sentiment go a great way in teaching to read, and that practice tends to perfection.

'*Reading.* When once a pupil can read fluently he must be taught to give emphasis to his reading, and to feel what he reads. He must be habituated to recite, and gradually to analyze the phrases and periods he has just read, to change the order, and express the same idea in different words—to put, for example, poetry into prose &c. These exercises serve at the same time to teach him to think and to speak.' The student is also accustomed to declaim pieces he has learned by heart.

All this it must be remembered is acquired principally to be communicated. The school where the young master is educated has a school for children annexed to it, upon which he is called to try and prove his skill in teaching. In these schools the rudiments of all those branches of knowledge which the young master is employed upon, are, as has been remarked, to be impressed on the minds of children, and the director of the institution overlooks the young men, and ascertains their ability in teaching. If it be discovered that one is unskilful in the art of tuition, he is discharged from the school, and not furnished with a certificate of sufficiency, which is in fact a license to teach.

It may be inquired whether information so extensive, (for it embraces something of miscellaneous literature, the principles of taste, and the German classics,) does not make men, destined to teach for livelihood, *above their business.* Cousin, upon this point, says, 'never can there be veneration enough for these humble laborers in the field of public instruction, who seek obscurity rather than fame; who devote themselves to the service of poverty with as much zeal as others to the pusuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition.'

Suppose young men or women of similar qualifications to attempt to teach in our common schools upon such a plan, suppose either to require the proper instruments of such a discipline, could they get such instruments, and follow such a course of instruction? Would they be allowed books of morality, books of science, books of history and a little library for reference and authority? Would these books be constructed with the strictest reference to the truth of facts contained in them—in language adapted to the capacities of children? Would they form a series, consecutive in design, progressive and ascending? Would they begin in the Alphabet and advance step by step to the higher classics? Would explanation and analysis light the path of study, and give efficacy to diligence, by the very construction of the book, by its form and phraseology? I may be told we have accommodated books—a beautiful, cheap literature for boys and girls; and besides, we have all the *ologies* in abstracts; and geographies and histories innumerable; and specimens of English Classics from the birth day of our literature to the last annual, and all these, more or less, are in every school. We have *something* like all this. But our indigenous books for children, for the most part are vulgar, superficial, and very dear—and many in use among us, are foreign publications in which the actions and manners described, are altogether different from ours, and not intelligible without the comment which they are destitute of. And then our school books never come under any criticism. A school book is a mean thing—destined to an insignificant purpose—any body can make one; but hardly any person who cares for his literary reputation will make one, and when he does, he makes it from other men's books. He makes children read 'The boast of heraldry, the pomp of power,' and Mrs Hemans's verses; or else they must read part of an oration and a sermon, or perhaps a war song, or an unprofitable fiction, and we call this, part of an excellent education, a great privilege, a wise discipline, good enough. What more is necessary?

Our school books are now specially composed under the auspices of the bookselling craft. Some great dealer connives with a compend maker, and both together produce their own books. The bookseller keeps those books for the benefit of the town where he lives, and enlarges their usefulness as extensively besides as his funds and his enterprise can distribute them; his bookmaker moreover using innumerable arts to make people buy the said books. I am acquainted with a series of books, published in Rhode Island, and another in the state of New York, that have not the least regard to a true intellectual culture, and make no pretensions to any, that are used in immense numbers—indeed of American origin there scarcely exists a popular series such as any committee of sound judgment, or any teacher at all instructed in the capability of the juvenile mind, and the true function of a child's book, would wish to employ. There are some excellent books among us, but they are not much used. Smellie's Philosophy of Natural History, with the modifications and additions of Dr Ware is one, but we have no simple and interesting books of zoology to prepare the young for the use of this. How are we to get books of a more national and philosophical character? If they should be written who will publish them? If they are published by what censorship are they to be judged? By what purchaser will they be bought? In what school will they be used? If a teacher should desire such books, and could he find them, could he introduce them into his school? If it were a private school he might do it, but his bookseller would not much like he should take such a book, he would not take much pains to procure, or to keep it—it interferes with his own books, or he has pledged himself to patronise Mr B's books or Mr E's—*he* does not deal in that.

In a public school the teacher may recommend books, but he has no choice—it is not politic to give these men and women any power or influence—they must fall into the regulations of higher functionaries. In despotic Germany, 'In order to impose no shackles on the constant onward course of improvement no special books are prescribed for the different branches of instruction in the primary schools. They are free to adopt the best books as they appear.' The books are indeed selected by the school committees, but in reference to their acceptableness to the instructor. It is commended to teachers so examine elementary works, and then their opinion is regarded in the choice of them. 'The masters of the public schools must choose the methods best adapted to the natural growth and improvement of the human mind; the methods which gradually and constantly enlarge the understandings of the children, and not such as instil merely mechanical knowledge.' When teachers among us come to be regarded as the organs of such a system, and when supervisors are as much qualified by information as by good will to accord such privileges to them, then such teachers as German education requires may be permitted in our schools, and be furnished by our provisions, and they will encourage to be written, and buy when written, such elementary works as are good to make wise—till then, most likely, the thing that hath been, is the thing that shall be. —The instruction given in schools, will be regulated by the compend maker, and the compend maker by the bookseller, and the school committees by both, and the teacher and his pupils by all; and the power of rational books and rational tuition will be proved by the want of both; and the people will see and feel the evil they have cherished, until, made wiser by the example of other nations, and the lessons of experience, they will learn the better way. How long this process is to be, He who gives light to our darkness, and teaches men the right way by their deviations, only knows. It may be hoped that in regard to reformation of schools the time may be short, till it shall be begun. Meanwhile they who can act with any liberty, and any efficacy in their own schools, will do well to inquire if they employ the best means in their power, or encourage the best enterprises of others for the enlargement of such means; and they will exercise one of their best privileges, when they give up what is conventional and antiquated for what is independent, rational and progressive in methods and in books, when they shall be made acquainted with them.

R. E.

DR JOHNSON'S RESOLUTIONS FOR THE SABBATH:—

'1. To rise early, and in order to do it, to go to sleep early Saturday nights.

2. To use some extraordinary devotion in the morning.

3. To examine the tenor of my life, and particularly the last week, and to mark my advances in religion or recession from it.

4. To read the Scriptures methodically, with such helps as are at hand.

5. To go to church twice.

6. To read books of divinity, either speculative or practical.

7. To instruct my family.

8. To wear off by meditation any worldly soil contracted in the week.

Such were the resolutions of him whose intellectual powers have made him the most illustrious ornament of the literary world.

COMMON MERCIES.

When we are very unhappy from any selfish sorrow of disappointment, how does the face of nature itself seem darkened, and how do our daily and common blessings fade into insignificance in our estimation; the heart is absorbed is filled with one deep grief, and in its repression of indulgence all our faculties and feelings seem concentrated. To change this one unhappy circumstance, how often do we feel as if we could yield up even unrepiningly, all our other earthly goods, and feel as if we made no sacrifice. To recall our friend from the untimely grave of his youth, to save the form dearest to us from a wasting disease, to arrest the footsteps of one we love, on the path to destruction, or to light up the changed and averted aspect of a beloved countenance once again with the former smile of friendship and kindness, and regain the affection that is cold and dead, we feel that no offering would be too precious, no sacrifice too costly. But God is more merciful to us than we are to ourselves; thankless, and even thoughtless as we are, he continues to shed down upon us with a gentle influence, almost as silent and imperceptible as the dews of heaven, those uniform and common blessings, the deprivation of any one of which would place us in an immediate state of destitution; our eyes, though dimmed with cares, still open to the pure and reviving influence of the morning sun, our returning wants meet each with their appropriate and unmerited gratification, and at the advance of night, however we have past the short-lived day, whether in usefulness or idleness, the same tender care still draws softly around us the dark curtain of our repose, and still watches over us in insensibility and slumber. Were but the fate of any one individual, and that individual the best of human beings, to be moulded according to his own wish at any period of his life, what strange and unhappy mistakes would he not make in his choice! How would he soon, with bitter regret, learn the humbling but necessary lesson that his destiny is in a wiser keeping than his own. And yet is not this wish, this presumptuous misguided wish, the secret source of all the discontent and repinings which are so prevalent upon earth? Did we estimate as we ought our daily mercies, did we regard our duties as our best and noblest pleasures, did we feel as we ought, that we never could be permanently unhappy while we cultivated our communion with God, and a spirit of habitual and influential piety in our lives, we could not by any fortuitous occurrence of circumstances be placed at the mercy of events; we might suffer indeed, with a feeling heart in a world like this we *must* suffer, but we should know that we had garnered up our hope, and placed our reliance where we could not meet with disappointment, that by no possible calamity could we ever be made altogether and entirely unhappy. This can only be the case in an irreligious and ill-regulated mind, where the passions are indulged, and the imagination is morbid; then indeed, when the fever and irritation of the spirit is superadded to the painful external excitement, the suffering is complete, and the fortitude is sunk. But where this is not the state of mind, where the hope of religion still survives all other hopes, and burns but the brighter in the desolation around, there are still open to the sufferer a thousand avenues of innocent pleasures, from which he will not turn away; the very change of the seasons in their periodical revolutions speak to him of the watchfulness of a Father and a friend; he looks abroad on the rejoicing earth, mantled in the loveliness of spring's first tender green, he sees all nature springing into life and bloom, and his heart must be dead indeed to pleasure, or cold in selfishness, if it feels no sympathy with the animating spirit that surrounds him: the voice of gladness is on the breeze, and the instinct of hope is over the wide creation, and can he, the possessor of a loftier, even an immortal hope, close his soul against its influence? It passes away like a dream and it is gone. But a deeper and richer verdure succeeds, the fruits of a brighter sun are on the earth, the promise the young year is fulfilled, and nature is clad in more resplendant beauty. Summer is come with her profusion and her glory, as she flings from her lap a superabundant treasure; but this too must fade, and even as her votary gazes, the fashion of it passeth away. But it has not bloomed in vain, the religious man has drank deep lessons from all that perishing loveliness, he has traced his Creator's benevolence, he has rejoiced in his bounty and his goodness; with the inanimate creation around him, he has lifted up the voice of a noble offering, he has elevated at once his heart and his intellect to God; he has hushed the voice of selfish sorrow, the murmurs of selfish repining at the glorious sight before him, and with a Christian sympathy he has rejoiced with those that rejoice. Nor does the mild and melancholy season of autumn, clad in the soft and dying hues of decaying beauty, in vain attract his gaze. As the red leaves flit across his lonely path, as the wind sighs through the fading trees, as the dirge of nature is heard over her departing glory, he beholds the type of his own dissolution, he reads engraved on all around him the affecting lesson of his mortality: but it is not with vain regret or cheerless despondence that he regards the scene; the religious mind is too deeply imbued with a stedfast trust and hope, to yield itself up to the unhealthy sadness of a morbid sentiment. To him the remembrance of his departure is an association of holy pleasure, a fresh incentive to disinterested and vigorous exertion; instead of regarding it as an event to be deprecated or feared, he contemplates it with pious gratitude as amongst the many mercies of his God, by no means one of the least conspicuous, notwithstanding its solemnity; he regards it with a placid confidence as the seal of his virtues, the welcome period of his labors, and the crown of his faith. Can such a being be entirely unhappy, whatever his deprivations, whatever his afflictions? As long as life itself remains to him, will he not find in these common mercies abundant sources of improvement and joy? and with the vision of eternity full before him, can he waste a regret on the path he is treading, because the mortal flowers, which would fain linger together, fade at his touch or are placed beyond his reach?

The age of the church which was most fertile in nice questions, was most barren in religion, for it makes people think religion to be only a matter of wit in tying and untying of knots.

The following sensible and timely remarks from the Boston Recorder will not clash with the sentiments of the readers of the Register.

CHRISTIAN UNION.

Much is said on this subject; and it is no doubt one of great importance. That the church was intended to be one in Christ, there can be no doubt, in the minds of any who will carefully examine such passages as these. 'That they all may be one: as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' Here we see that the glory of Christ, and the success of his cause, are made to depend upon the union of his followers. Again, the apostle Paul says to the Corinthians, 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye may be perfectly joined together in one mind and in the same judgment.' This passage certainly contemplates a union, both of sentiment and feeling, among the followers of Christ. And probably all Christians look forward to a time when 'the watchmen shall see eye to eye,' and Christians shall be united in one body and one spirit. But how this is to be accomplished, is not so easily determined. Of one thing we feel assured; It is not to be effected by the formation of a Christian Union Party. Christian union will never be effected by party spirit. We have have been forcibly impressed with this sentiment, upon reading some of the publications of a party now forming under the banner of Christian union; which are characterized by a spirit of bitter denunciation against the prevailing Christian organizations. In our short day, we have seen several new sects spring up, whose leading characteristic was, at first, a great outcry against sectarianism. But, to us it appears perfectly clear that sectarianism is not to be destroyed by the formation of new sects.

And equally futile must be all attempts at union by compromise. We cannot agree upon a truce, by which we shall be prohibited from discussing, and teaching every thing except what is held in common by all denominations, of Christians, without frittering away almost the entire system of Christian truth.

But how shall this union be effected? We confess we are unable to form a conjecture, or propose a plan. But there are certain things which must be the precursor of Christian Union; and where we see not these, we have no confidence in any measures that may be adopted to secure this end. In the first place, there must be a union of feeling.—No union can be genuine or lasting, which is not predicated upon this. It is a fact, that, when Christians of different denominations meet and pray together, they feel that they are one; and this feeling abides, till they begin to engage in angry discussions. Again, there must be Christian courtesy, before there can be Christian Union. There can be no union, so long as there is a disposition to caricature, misrepresent, and treat with contempt, the opinion of others. It is very easy to meet the argument of an opponent with a sneer; but this is not the way to convince nor to promote union. This object cannot be effected by suppressing discussion, but it possibly may be, by conducting discussion in a spirit of kindness, forbearance, prayerfulness, and Christian confidence.—Jealousy and want of confidence are perhaps the greatest obstacles to union. If different denominations of Christians would meet and compare their views, not to see wherein they differ, but wherein they agree, they would doubtless discover a much nearer approximation to each other than they suppose.

The evils of schisms are widely seen at the present day; yet we are not prepared to say that, by the over-ruling providence of God, it has not wrought a greater good, to overbalance the evil. We see no way that the unhallowed union of Church and State, which continued after the Reformation, could have been broken, but by such a division in the church as to render it impossible. When the operation of this separation shall have been accomplished, doubtless the providence of God will find a way to bring Christians together again.

GIVE, IF IT BE BUT LITTLE.—The Rev. Mr Jay, in his interesting memoirs of his friend and tutor, relates the following fact:

'I remember some years ago to have buried a corpse. In the extremity of the audience that surrounded me, I discerned a female, wrinkled with age and bending with weakness. One hand held a motherless grand-child; the other wiped away her tears with the corner of her woollen apron. I pressed towards her when the service was closed, and said, 'have you lost a friend?' She heaved a melancholy sigh, and said, 'the Lord bless her memory!' I soon found the deceased had allowed her for several years, six pence per week. Is it possible, thought I, that the appropriation of a sum so inconsiderable may cause a widow's heart to sing for joy, and serve the child of the needy?—Who would waste a sixpence? Who would indulge themselves in extravagance? Who would not deny themselves to be able to secure the blessing of them that are ready to perish.'

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

FOURTH COLLECTION.

12. *The rose among thorns.*

A pious man, very sick and wounded, once lived among his persecutors; one day he walked mournfully up and down in his garden, doubting on the ways of Providence.

Lost in abstraction, he stood before a rose bush and the spirit of the rose said to him, 'Am not I a beautiful plant? A cup of thanksgiving full of sweet fragrance to the Lord, in the name of all the flowers, I am his incense-offerer! And where dost thou find me? Among the thorns!

But they injure me not, they protect me, and afford me sustenance. Thy enemies are doing the same to thee: and shall not thy spirit be nobler and firmer than a feeble Rose?' The man went away strengthened, his soul became a cup of thanksgiving for his enemies!

13. *The angel of death.*

The angel of death appears fearful to the departing, bitter drops fall from his fiery sword; his countenance is terrible.

Is there nothing which can deliver us from him? Can no one look upon Paradise but he must first look upon the angel of Death? It is not so. Whoever has done the works of love and goodness, he who has benefited men and received their blessing,—he sees not death. Like the fields of Paradise the good deeds of his life extend before him, refresh his heart and softly bear up his soul.

Eliezer, the faithful servant of Abraham,—was so highly blessed by his Lord, that he never saw death, on account of the joy which he had prepared for him in life.

When Sarah, the daughter of Asser, brought to the Patriarch the news—Thy son liveth,—he said, the mouth which has told me this shall be refreshed for it, in the hour of Death. When *Vilja*, the daughter of Pharaoh, was about to die,—that man might not say 'what reward has she received for her goodness in educating Moses,'—in her last hour the form of Moses, with all his noble deeds came loftily before her eyes; the form of death vanished before her sight.

As a thread is drawn out of the milk, so the soul of the good is separated from their bodies, amid the recollection of the good deeds they have accomplished by its aid. But the soul of the wicked is sundered away as sharp thorns are torn out of the wool.

PUNGENT PREACHING.—An old man, being asked his opinion of a certain sermon, replied, 'I liked it very well, except that there was no pinch to it. I always like to have a pinch to every sermon.' I was reminded of this anecdote by the remark of a son of Neptune, from Nantucket, whom I met in the gallery of a crowded church last Sabbath evening. He said it was a handsome sermon, 'but he would have liked it better, if it had struck the harpoon into the conscience of the sinner.'

FOR THE REGISTER AND OBSERVER.

THE ORDINATION. No. 4.

EVIL TENDENCY AND EFFECTS OF HUMAN CREEDS.

But what harm can there be in making creeds, resting on the basis of the Inspired Word? Much every way; certainly, in many ways. It is doing dishonor and disrespect both to the Bible and its Author. If the Scriptures be the word of God, why have another standard erected over it? Why is not the Bible a sufficient creed? And, the best creed? You require me to profess your creed; and I answer, that I profess the Bible as my creed. And, probably, you do not doubt my sincerity. But you are not satisfied. You would be satisfied with my profession of your creed, though not, with my profession of belief in the Bible. Is it not evident, then, that you consider your creed to be a better standard of truth than the Holy Scriptures? And is not this doing them disrespect and dishonor? Suppose that the commander of an army, who is about to make a long journey and a long absence, leaves behind him a document, in his own hand writing, containing his instructions for the conduct of the army; officers and privates; and causes a copy of it to be placed in every man's hand. After a season, and in consequence, perhaps, of some discrepancy of interpretation, a council of the officers, compose a new document, containing, as they say, the sense of the old one. From the nature of the case it is evident the new could not be safely depended upon as containing the true sense of the old. It would be in the power of this military council both to add and to diminish; to alter and modify. And it is, also, evident that the new document, answering its end designed, would supplant the place of the old, and become the supreme and governing directory of the army. The sum of the matter, in short, is this; Invert any ancient document with supreme authority; and then invest me with the prerogative of being interpreter for all concerned; and I, then, of course become possessed of all the sovereignty acknowledged to be in it. The power of the document, (if I will it) is transferred to me, and I can make use of it, if not in my own name, yet in my own person. The power which the hierarchy of Rome exercised over Christendom, in the fourteenth century, was as truely their own, as though it had not been exercised in the name of St. Peter, Jesus Christ, and the Holy Scriptures.

Creeds are the organ of spiritual despotism. By means of them the power of religious sentiment, prejudice and zeal is concentrated. It thus becomes an overwhelming and tremendous power, placed in the hands of a few men, who will abuse it. Ecclesiastical power, whenever lodged in human hands, will be a subject of abuse. The Jewish ecclesiastics abused it; and so have the Catholic; and the Mahomedan; the English Episcopalian, and all others who have assumed and employed it. It accords not to others the rights which it arrogates to itself. It renders to others what it would not kindly receive from them. This is despotism. It exists, in matters spiritual, by means of creeds. It takes upon itself the office and authority of being the keeper and supervisor of Christ's ordinances. It proposes the conditions on which they may be approached and enjoyed. It compels multitudes either to come to Christian ordinances, on these conditions, or to forego enjoying the privilege of them. It takes advantage of men's religious nature and sentiments to coerce and allure them, into confessions against which their understandings and moral feelings, while clear and uncorrupt, strongly protested and revolted. In the same way, it reduces or attempts to reduce many to the hard alternative of either hearing preaching which they cannot approve, or hearing none at all. A chain of spiritual bondage is thus created and riveted upon the necks of men whom God designed should be the subjects of moral freedom. It is by means of creeds that an unnatural and unhappy war is kept up between the influences which arise from man's religious susceptibilities and reason and those exerted upon him by his religious instructers. By these it is called the conflict between nature and grace; but, perhaps, it might more justly be called a conflict between the blinding, arbitrary demands of orthodoxy, and the illuminating dictates of the spiritual man within. Let creeds go into disuse, and man's spiritual nature under the right influences, would develope itself agreeably to his moral constitution. It is the doctrine of creeds that God invests man with a nature perfectly the opposite of what it should be: That He brings men into existence 'in a state of sin and misery;' all of them except the first human pair, whose moral character could have been but little better than that of their posterity, as is evident from the fact that they were so frail that they yielded and fell, by means of a slender temptation. Where the doctrine of the creed reigns, man's religious nature cannot advance and prosper, except (so far forth as the doctrine is concerned) by the prostration and overthrow of his rational. And they who are not thus reduced under an internal bondage, are compelled to endure one of an external character. They must be regarded and reproached as being enemies to the truth, and aliens from the household of Christ.

It is every man's natural right to enjoy lib-

erty in his inquiries and researches after truth. Every description of bribery, allurement and coercion imposes a bond and contracts freedom. It is the very design of a creed to inflict a penalty for disbelief. And that mind cannot be free to inquire, which foresees the great advantage attending one result, and the serious disadvantages of another.

It belongs to the influence of creeds to prevent the right end, and proper use, of education. One end of a learned education, for the ministry among a Christian people, should be an ability to understand the real contents of the Bible; to know what it actually contains and teaches; but under the influence of creeds, young men are educated to know how to extract orthodoxy, the whole of orthodoxy, and nothing but orthodoxy, from the Holy Scriptures. No young man can impartially, and to the best advantage, study the ancient and sacred writings, with the influences of a creed bearing, with strength, every moment, upon his conscience and judgment. It is the creed which lies at the foundation of that powerful system of moral bribery carried on, with great effect, by means of orthodox associations; orthodox money; orthodox bequests and donations; orthodox missions and education. It is indisputable that a creed in the department of philosophy, learning and the arts would be preposterous. It would enchain and repress that expansive tendency of the human mind which is the spring of all true and useful progress. And how is the case different in religion?

It is as a rational being that man is religious. Let him, therefore, be at perfect liberty in forming his religious views and keeping his religious course. Let all enticing, bribing, blinding and seductive influences, as much as possible, be removed from him. Give him all the light, you can; but scatter no darkness or temptations in his path. Be as active as you please, in furnishing him with knowledge, and with just considerations; but do not bait him to swallow a hook, which was tempered, not in heaven above but on earth below. S. F.

Hampton-falls.

THE LORD'S PRAYER.—How many millions and millions of times has that prayer been preferred by Christians of all denominations! So wide, indeed, has the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell that though 'heaven and earth shall pass away,' these words of our blessed Lord 'shall not pass away' until every petition in it has been answered; till the kingdom of God shall come, and his will be done in earth as it is in heaven.—*Montgomery.*

ANECDOTE.

Illustrative of European influence in Persia.

Extract of a letter from Rev. Justin Perkins to the Sunday Schools in Amherst and Andover, Mass.

An event of importance, which occurred during our residence at Tabreez, was the death of Fath Aly Shah—the old king. He died in Nov. 1834, after a reign of forty years. The Prince Royal, Mohammed, son of Abbas Meerza, who had been appointed to succeed to the throne, was then residing at Tabreez. The old king had many wives and descendants—perhaps as many as King Solomon of old. Consequently this Prince Royal had many rivals to combat, in securing the crown. Before intelligence of the king's death reached Tabreez, an uncle of Prince Mohammed had taken possession of the royal treasury and the throne, at Teherran, and had proclaimed himself king; and other princes were establishing themselves as kings, in different parts of the country. Our apprehension, therefore, was, that the whole land would be speedily filled with commotion and bloodshed.

But, providentially, a distinguished English military officer, Sir Henry Bethune, happened to be at Tabreez. He is a man of a remarkably imposing appearance, seven feet in stature, and of proportionable dimensions. He was well known, in all parts of Persia, and had the reputation of being able, single handed, to combat whole armies, like the Persians' fabled giant Roostum. This officer, Prince Mohammed wisely placed at the head of his small army; and, accompanied by the European Ambassadors, they marched onward towards Teherran. The name of Sir Henry Bethune spread terror throughout the land; and long before they reached the capital, nearly all of the rival princes sent to Prince Mohammed, some their armies, and others, deputies, to make a formal surrender, and implore mercy and pardon for their masters.

Thus, the young king was seated quietly on his throne, without killing a man or firing a gun. Persians are deeply impressed with the superior power of European arms. England or Russia, might, so far as Persia itself is concerned, with a single regiment, and with the greatest ease, become master of the whole country.

We rejoice in the goodness of God, in having ordered the event of the succession of the young king to his throne, in so much mercy. We hope it may betoken the introduction of the glorious Gospel, into this dark, despotic land. The Persians are bigoted Mohammedans. But the gospel can conquer their inveterate vices, can implant the love of God in their hearts, and thus convert Persia into one of the loveliest of lands.

WALKING WITH GOD.

'And Enoch walked with God.'—*Gen.* v. 24.

This is the only walk in which we cannot go astray; and happy he, who, amidst the innumerable paths by which he is surrounded, is led to the proper walk. To walk with God, we must take heed to every step of his providence and his grace—we must have a holy fear of not keeping close to him: though he will never leave us, if we do not leave him. We must maintain a sacred communion with him, and have our conversation in heaven, rather than on earth; we must be perpetually receding from the world, and withdrawing from its attachments. We must feel our hearts glow with a greater degree of love to him, and by the influence of his holy Spirit upon our affections, become gradually more assimilated to the divine nature. We must take his word for our directory, his promises for our food, and his blessed Son for our sole reliance, making the foot of the Cross our only resting place.

If we thus walk with God through the wilderness of life, he will walk with us when we reach the dark 'valley of the shadow of death:' and though we cannot hope for the same translation as Enoch, still, like him, 'we shall not be, because God hath taken us.'—*J. Mason Good, Ms.*

For the Register and Observer.

Mr Editor,—Having noticed in the Register an advertisement inviting the attention of Instructers of Primary and High Schools to a series of books, prepared by the author of 'American Popular Lessons,' a well-known school book, I should do injustice to my own feelings, should I neglect to bear my humble testimony to the very great merit that belongs to the series of books embraced in that catalogue. Some of these are already too well known and approved to require any additional recommendation. As, however, my attention has lately been particularly drawn to the two histories, the Grecian and the English, contained in the list, I will ask your leave, through the columns of the Register, to state my convictions respecting them. I do not hesitate then, to say, that I regard them as the best works of the kind with which I am acquainted. The style is sufficiently simple and perspicuous; the selection of facts is exceedingly judicious; and, what I regard as the great recommendation, the whole is pervaded by a truly Christian spirit. They are truly Christian histories, and the wise reflections with which the facts are interspersed, can hardly fail to lead the pupil to form a just estimate of the character of the renowned actors in the scenes described, and of the deeds by which they gained their renown.

I may add that, at my suggestion, these histories were lately introduced, into the High School in this place: and I have the testimony of the preceptor, in confirmation of my own opinion, respecting their very great merit. I should have said, that I had previously tested their merit by my own experience as a teacher.

Northborough, Sept. 18, 1837. J. A.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL AND MEDALS.

Mr Editor,—I was much gratified on learning that among the pupils of the Howard Sunday School, in Pitts street, five of them received the public medals at the last examination.

This circumstance must be highly gratifying to the friends of Sunday schools, particularly those established for the poor and less favored classes in our city. The Howard school is one of these, conducted by a set of devoted teachers, who are bestowing their time, labor, and money, to improve the condition of this unfortunate class of our brethren. Their labors have been in some measure crowned with visible tokens of success; in the circumstance above alluded to, peculiarly so. With such flattering manifestations that their labors are not spent in vain, what must be their feelings when they reflect upon the increasing moral influence they are exerting, the immortal souls they are directing up the path towards heaven, the natural consequences of sin they are averting, and the redeeming of useless and unhappy lives to the sphere of usefulness and honor! I cannot but ask myself what would have been the condition of these children, if the hand of charity, and the sympathising heart had not been reached out to rescue them. What has been their condition? Let us take but a brief retrospect, and what has been, will afford us sufficient knowledge of what would be, were it not for these benevolent efforts in their behalf. Is it not so, teacher? Go on with your good work—your reward is in heaven. B.

FOR THE REGISTER AND OBSERVER.

NOTES OF AN INVALID.—NO. 8.

ST. AUGUSTINE AND ITS INVALID VISITORS.

A stranger elevated in one of the central spires of St Augustine, might at a glance notice the whole city in all its minutiæ: but for the sake of a mental chart let us gather a short typographical sketch in writing. The city is in lat. 29° 48′ north, situated on a bay, formed by the North and St. Sebastian rivers and the bayou Matanzas. Also a large creek, the Mari Sanchez, surrounds the city with the tide waters. Three or four streets, 18 or 20 feet wide, run parallel with the sea-coast, and are irregularly intersected by short streets at right angles. The whole city is not more than one mile long and 100 or 150 rods wide. About half this area is compactly built upon: in the centre of which is a public space, of about four acres, called Plaza de la Constitucion. In the midst of this public ground is a small monument, made of plastered shell rock, to commemorate the grant of a constitution to Spain, by her monarch, and in front of the monument, stands a very neat Market house, which is used mostly as an Exchange for gentlemen: but as gossip is the chief commodity canvassed there, it is perhaps more properly called by the citizens, Scandal Hall. The old Spanish Government House, now used as a church, a large Spanish Cathedral, and the commencement of a small Episcopal church, 30 feet by 40, stand facing the public square. At the North eastern extremity of the city is Fort Marion, formerly called St. Marks. It was built by the Spanish Government in 1757, at very great expense, and is said to be now, one of the best fortification models in the Union. Upon the same foundation stood the fort first built there by Spaniards in 1638. At the south part of the city are the grounds and buildings of St. Francis' Nunnery, now occupied as barracks for the U. S. troops and officers. The dwelling houses of St. Augustine are generally in Spanish style, those of two stories having balconies and high enclosed court-yards. The material for building, which is the only natural substance for that purpose, in the country, is a kind of shell and sand work, found abundantly on Anastasia Island, and called by many Terrass. Hewn blocks of this material erected into a dwelling, and plastered with fine tabby, appear very well. Many of the best houses, at the exchange of flags, were deserted and have since remained so. The population of St. Augustine was, at the time visited, about 1700, of which perhaps 300 were Spaniards, boasting a Castilian descent, about 700 were Minorcans, 100 of the Saxon race, 470 slaves and 130 free blacks. The Minorcans are a singular set, said to be descended from a colony of redemptioners brought by Mr Trumbull, an Englishman, in 1785 from the Balearic Islands to New Smyrna or Musquito Inlet, about 70 miles south of St. Augustine. Mr Trumbull, failing in his part to support the redemptioners, they deserted him en masse, and settled in St. Augustine, where the descendants have since remained, as unmixed with any other blood as are the purest descendants of the Levites, and with an almost jealous adherence to the original ignorance, indolence and superstition of their race. Their language is a patois based upon the Spanish and Italian, but spiced with particles from several other sources.

But enough, I hear you cry, of such tedious details. Similar accounts are at every hand, and at best, St. Augustine can never be much noticed for its appearance or business. The creoles may rejoice in it as their home, but its climate only, can attract the stranger. Well, if the stranger be an invalid, that is enough, he will be satisfied, and heartily acknowledge that the place has been justly called the Montpelier of America. It has a mild, even temperature, a clear, dry atmosphere, and partakes the peculiar salubrity of the gulf stream, the tides and breezes of which daily play about it. The temperature seldom varies 12° in a day; and often the average extremes of a year differ only 50°, a difference little more than is sometimes experienced in a single day at Boston. Here follows a fair specimen of the winter temperature at St. Augustine.

State of the Thermometer for the week ending Saturday, February 25, at St. Augustine.

	7 A. M.			2 P. M.			8 P. M.		
Days	Thermo.	Wind	Weather	Thermo.	Weather	Thermo.	Wind	Weather
Sunday	34	N	clear	55	clear	42	S	clear
Monday	44	W	clear	52	clear	42	N	clear
Tuesday	44	NW	clear	66	cl'dy	62	S	clear
W'n'sday	65	S	clear	83	cl'dy	68	SW	clear
Thursd'y	59	W	clear	68	clear	54	NW	clear
Friday	47	NE	clear	69	clear	36	S	clear
Saturday	60	W	clear	73	cl'dy	55	W	clear

Mean Temperature of the month of February. 49° 7 A. M.—62° 3 P. M.—52° 8 P. M.

The provisions at St. Augustine are of course not such as an epicure accustomed to a northern market, would prefer. No mutton is to be had, and all fresh meats, are in very poor condition, excepting game, which is abundant and excellent. Wild turkies, ducks, venison, oysters, and fish, of the best kind, are daily in the market. These with vegetables, and the honeyed fruits and delicious oranges that melt upon the tongue, ought at least to satisfy any invalid. About 150 strangers, including the friends of the invalids, are generally residing at St. Augustine in the winter season. Such it appears, was about the number when the writer of these notes was there. Many had evidently only enough of illness to serve as an excuse for a southern excursion; others, as evidently, were too ill to be healed, and had come too late; but the remainder, a still larger portion, in a few weeks showed rapid degrees of improvement. Several among them who had visited the south of Europe, Buenos Ayres, and Cuba, thought that the climate of St. Augustine was more salubrious than either; and two or three, portly gentlemen from neighboring plantations, who often visited the city, were living certificates in favor of the climate, as they had themselves been once emaciated consumptives.

But invalids are much dependant upon diversions. Prohibited as they generally are from the privilege of reading, and dreading the incubus of ennui, and the fatal tyranny of thoughts that drum thunders upon the feeble nerves—they need diversions that may cheer, without exciting them. Of such, the invalid of our notes, found enough, for it was the business of the people. Those fond of sedentary games, found constant companions, with supernumeraries to witness: others sauntered among the orange groves—filled with fragrance, and laden with fruits ripe and rich as the apples of Hesperides, and adorned with all the intergrades, from the bright gold and emerald green fruits, to the pearly buds and blossoms. Others joined the daily parties for riding on horses and mules—or sailed with the fishermen—or sallied to the sporting fields. Others walked about—here, noting a group of Minorcans, idly basking before their door—there, a party of half naked Seminoles, selling game suspended around their sides—or excited with whiskey and abused by many, making themselves clowns, and muttering the self accusation, 'Hoxy too much.' And others, attracted by a violin, even in the day, could see through some casement, the fair brunettes threading with graceful ease their pretty Castilian dances; and at vespers, or for the morning mass, it were surely no less pleasure to see those same brunettes, or trains of such, simply graced with the flowing mantilla thrown over their jet locks—gliding along to church, and, as one group, upon the unpartitioned floor, kneeling and bowing down together in their pious devotions.

FOR THE REGISTER AND OBSERVER.

NOTICE OF THE EVANGELICAL HISTORY, OR THE BOOKS OF THE NEW TESTAMENT, WITH A GENERAL INTRODUCTION, &C. BY ALDEN BRADFORD.

The general introduction contains a brief statement of the design and tendency of the Christian dispensation; the evidence which its author exhibited of a divine mission; his sublime doctrines, admirable precepts, and pure example, with a reference to the future immortal life which his Gospel reveals, to which his instructions are the guide, and the virtues they inspire are the preparation.

The preface to each book gives an account of the author, of the occasion and time of the writing, and of the general contents; and the notes, though too infrequent and brief, not only explain difficult texts, and illustrate references to local customs and ancient religious rites, but contain interesting remarks and comments; so that the volume will prove particularly serviceable to teachers in Sunday Schools, for whose use it seems to have been primarily designed.

T. M. H.

AN ILLUSTRATION.

It is not, perhaps, generally known that, among other representations of Charity by the ancient Iconologists, we find a female figure with separate flames arising, from her head, her heart, and from the palms of her hands; intimating, doubtless, that an elevated charity has its origin in the understanding, as well as its seat in the heart, and its exercise in the hands. The flame or fire upon the head, I think, furnishes us with an excellent illustration of Rom. xii. 20. and Prov. xxv. 21, 22. substituting for the vindictive sense in which the final clause of this text is commonly apprehended, a very amiable picture of a Christian awakening the fire of enlightened benevolence in an adversary, by the continual display of religious meekness and untiring spirit of mercy.

In William Tyndale's *Duty of a Christian Man, or Obediance of all Degrees*, a work which has been lately reprinted, are the following words, which I quote from the original edition, p. 44: 'If thine enemye hongre, feade him: if he thurst giue him drinke. For in so doynge thou shalt heape coles of fyre on his heed (*that is, thou shalt kindle loue in him.*)' This explanation Tyndale gives without hesitation, and taking a full view of the context. Herein the conjunct precept, 'overcome evil with good,' is obeyed to the letter, which can hardly be asserted upon the principles of the vulgar interpretation.

AUTHORITY.—Plato, in his Dialogue on Temperance, put this assertion in the mouth of Socrates:—'We should not consider by whom such a thing was said, but whether it be true and reasonable in itself.' The Arabians make use of a proverb: Examine what is said, not him who speaks.'

FOR THE REGISTER AND OBSERVER.

LETTER TO A STUDENT IN THEOLOGY.

My dear ****,—Since you have actually taken upon yourself the study of theology in order to become a religious teacher, I dare say you look with interest upon every word that promises instruction. A few words, therefore, giving the result of a few month's experience in the ministry, may not be unacceptable. You can judge, perhaps, as well as I, concerning the literary and intellectual qualifications which you need; and in regard to theological attainments, your own taste and the bent of your mind will afford you sufficient direction. It is in regard to the preparation of the heart only, of which I propose to speak. Briefly, I would endeavor to answer this question: what preparation of the heart does the religious teacher need?

The charges often preferred against the minister are these: he is inefficient in the pulpit, he is inattentive to the duty of visiting his people. Leaving out of view all other circumstances which might conduce to make a minister a dull preacher, and a negligent pastor,—and I do not deny that some such circumstances might exist,—I ask, might not many of us become more energetic as speakers, and more interested in the individuals who compose our flocks, simply by a better education of the heart? I think we might. Our hearts must become more holy, spiritual, and affectionate. These three words seem to me to comprise the whole idea of the perfectly religious man.

It is sometimes said, 'a minister's best eloquence is his life.' True, a man who from age has become less energetic in his delivery, or who, from natural timidity, expresses himself with no great effect, will often send home the words of his mouth to the hearts of his hearers; if his life convinces his hearers that he believes deeply every word he utters, they will respect his sincerity, and they will have some respect to his admonitions. However unpleasant his tones and manners may appear to some other congregation than his own, his own people will find his prayers solemn, and his sermon persuasive. The good life of the minister will conciliate his audience, and put them into that frame of mind in which, they will be the more ready to attend to his instructions. The minister, whose life is holy, when he goes forth to sow his seed, finds that the ground is cleared, there are no stones for the seed to fall upon, and no thorns to spring up and choke it.

But besides the power which a good life gives to a minister, in the right frame of mind into which his people are brought by it, whenever he appears before them, a good life is the true foundation of real eloquence in the man. The consciousness of virtue gives a speaker that due degree of confidence in himself, which is as unlike deceit as timidity. A true confidence is the main-spring of eloquence. He who believes that no one reproaches him, and who feels no self reproach, who, on the other hand, feels conscious of high moral principle, and the constant endeavor to obey it in practice, has nearly all that is needed to make him a powerful speaker. Since he is true at heart, his words are the true expression of his feeling; and any man who can express his feelings is eloquent. The laugh of the truly merry heart is eloquent; it compels us to join in its laughter, while that of the nervous or insane excites only painful emotions. Eloquence is the clear expression of the feeling heart; and every heart is full of some kind of feeling. He whose deepest feeling is admiration for the solemnity of virtue, and the sublimity of truthfulness, will be most likely to express himself with the greatest strength when urging the claims of religion, and the awfulness of sin. If he possesses in aught, the power of letting his feelings out, he will be seen to show them, when he presents himself as the religious teacher.

The speaker who has objects of his own in view, when he addresses his audience, who writes and speaks for the sake of reputation, or acquiring wealth, or whose conscience is in aught uneasy, loses a great part of his power. The preacher cannot inspire his hearers with a devotion beyond his own; the strict requisitions of his Master, if he does not feel their power himself, he cannot impress on others. As the life of every being, so on this account especially, the life of a religious teacher should be begun by an unqualified dedication to the will of God. And when the preacher stands in his pulpit, conscious that he might enter into God's presence without fear, he stands between the Eternal and his fellow men. He stands in *Eternity* while he teaches, and his hearers crowd upon the shore, as the Jews once did when our Savior taught upon the sea of Galilee. No man can be eloquent in the pulpit, who does not feel that he is God's. The arm must fall nerveless, and the tongue must falter when they are conscious of falsehood. No man can make his hearers feel that God demands an undivided heart, who knows that his own is divided between God and himself.

But secondly, the heart must be truly spiritualized in faith, before the minister can persuade his people of the vital importance of religion. He who stands before his people, and sees that they are living souls, will not be likely to speak as if he thought them blocks. The eye of the world's devotee, as it passes over the crowded assembly on the Sabbath, gazes with pleasure upon ribbons, and silks, and beauty; but the eye of the preacher, if he be a true one, looks in upon the soul. He knows somewhat of the spiritual condition of his audience, and he can imagine more. One soul he sees filled with deep peace; he finds another triumphing in hope and faith. He finds one troubled with discouragements, seeking the way of life; another agitated with doubts, not yet persuaded to be a Christian. He feels that some are thirsting for the truth, that many are not unwilling to receive it, that some are hardening themselves against the instructions of the Scriptures, and that others still are thoughtless, inattentive, and untouched. An account of the religious experience, even an account of the present religious state of a single soul, however humble, if seen as God sees it, would be more deeply interesting than the poems of Homer or Milton. A minister who is truly spiritualized, has before him many souls, their history, their state. In view of the peace and joy entertained by one, he becomes himself animated and peaceful; in sight of the uneasiness of another who cannot bear the truth, and the interest of another, who hungers for righteousness, his soul is elevated, his feelings are excited and solemnized. He is in the world of realities.

But the present is not all to him. Among the vacant seats which meet his eye, he remembers that some were once occupied by hearers of his who have gone to an eternal world. The thought presses on his mind,—What is their condition now? They may have been cold worldlings, they may have been slaves to sensuality. Are they suffering? He must have his fears. Are they bearing witness to his faithfulness, or is it pronounced in that word, that their blood must be required at his hands? These are solemn thoughts. He has a congregation before him now alive, and he knows that all they too, will stand before the bar of judgment. As a pastor, he enters often the chamber of sickness, and speaks to souls just trembling on the verge of eternity. Truly, these are solemn stations, great responsibilities. What wonders may his words work! What tremendous evils may his negligence occasion!

Still, the ministerial character is not complete until inspired by affection. It has been often said, that were all men perfect, we could do without the physician, the lawyer, and the minister. But not so; we should even then be glad of the sympathy of the good and of the devout. And above all things, do those who are deeply religious, and those who are religiously disposed, need the sympathy of their minister. His religion and theirs may, for awhile, perhaps, grow cold: they meet, and its flame again burns bright and warm. He sustains them, and they him. He encourages the timid, and the weak he inspires with confidence in their own resolutions. But suppose him uninterested in other individuals;—one comes to him, seeking the path of life; he comes thinking that he does not see his way clearly. His minister does not enter into his feelings, and after one cold conversation, he is dismissed, enlightened in the understanding, but unwarmed in the heart. What will be the event with such a one? He needed sympathy more than he needed instruction; warmth more than light. He knew his duties; we all know our duties pretty well; we know the requisitions of the gospel; he knew what Christ made it his duty to do; he wishes to withdraw from the company of worldlings, whose silent influence led him to feel that he could live without obeying God, to enjoy for awhile the company of one of a more heavenly mind, that he might feel with those who could not live without the love of God. This is what religious inquirers, for the most part, want of their minister. They want to feel that they have looked upon a living example of purity and holiness; they want to be convinced that purity and holiness dwell in the flesh, that they are not mere abstractions. The *bad* would no longer defend themselves in wickedness, if they felt what goodness now dwells upon earth. Religious inquirers seek to hold converse with that goodness, and to be touched by its power.

The religious teacher has three classes under his charge, all of whose hearts are open to his affection:—the truly religious,—seekers after religion,—and thoughtless and determined sinners. Each seems to present peculiar claims upon his love. He must be prepared to feel an interest in them all. He cannot fail to love the first, for goodness always attracts our love. He cannot but sympathize with the second, for he is conscious of struggles and efforts like their own. He cannot surely help feeling compassion for the third; their lot is painful, their destiny fearful. The latter can hardly be won, except by one who feels an unaffected interest in their condition. The terrors of the law they will not bear from one who speaks to them with indifference; their consciences will grow harder under his strokes, while they yield, and bend, and break, under the severity of one who feels the pain which he inflicts. It is an old story, that the gentle influence of the sun removed the thick outward covering, which the wind and the rain had only induced the traveller to wrap more closely about him.

I have written more than I intended; but in thinking over what I needed, to make myself a more interesting and useful minister, I find that I needed more spirituality of mind, more affection in the heart, more holiness in the life.

When I can feel more deeply that my people are souls, travelling to the world of spirits, when I can feel more deeply assured that I am God's and God's only, then I shall be more deeply interested in those of whom I have the charge. If I could at all times unveil my heart before them, and were sure that there was no coldness towards them there, and no other improper feeling,—if I were conscious of principles more faithfully carried into action,—I could entreat the sinner, I could rebuke the sinner, I could warn him with more truth, with more power, and with better expectations. Not this life, but the next is to exhibit the work which the faithful minister has done. A minister can do much: his responsibilities equal his capacities. Yet no man may withdraw. Woe is unto me, if I preach not, the gospel; woe is unto me, if I become not a better preacher. E.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER ,23 1837.

THE FAIR.

In attempting to speak of the fair, one knows not where to begin, or where to end.

It is not a scene that admits of description. The display, as a whole, is so vast and magnificent, and its elements are so various, that an uninterrupted month of time, would not suffice for a satisfactory explanation and thorough analysis of it, nor less than volumes convey an adequate idea to those who have not enjoyed the sight.

Our own impression upon first entering Faneuil Hall was one of mingled wonder, reverence and exquisite delight.

There were spread beneath and around and pendent above, as it seemed, countless trophies of human skill, and industry, and taste, and invention, arranged, as by the wand of an enchanter, in the most graceful and splendid groups. Had we been alone—it would have been irresistible—we must have insensibly bowed the knee, as in presence of the gorgeous drapery of the morning and the evening sky, and worshipped Him, whom, the wonderful works of nature do not combine to glorify, more than do the grand and beautiful fabrics of the designing mind—His inspiration and always His noblest work. Indeed, it might have been well inscribed, we think, upon the porch, or upon the wall within, 'LO GOD IS HERE! LET US ADORE!'

As we passed along, examining, minutely as time would permit, the several articles that attracted notice in the array, we could not help considering of what an amount of careful and pleasant exercise of thought and of hand, conferring health and happiness and a sense of dignity and of usefulness upon hundreds of artizans; and of what earnestness, and interest of mind, tending in a degree to ennoble and purify the character, the invention and manufacture of so many curious, splendid and useful works had been the cause: and felt—not indeed for the first time, but more vividly than ever before—how truly great, and almost enviable, is the artizan, who shapes dead matter into forms of all grace, and instruments of every use, and clothes and colors his creations with all beauty of hue and of drapery, till they embody, and almost in full perfection, realize the fairest conceptions of his mind.

Let—thought we—wealthy and poor idlers and arrogant dreamers, whose hands are cold and garnished, and yet not all clean, who have never felt the electrifying inspiration that comes from touching the royal sceptre of the Creator, the incessant mover of all things—who have lived to minister to the world's weal, in no more than that they have helped to consume what nobler men have produced, and so increased the demand for meat and apparel and furniture and various labor—let such come here and learn who they are, whom the creation serves, man blesses, and the Deity honors in deed.

The week of the first fair of the Institute will be long remembered—for it has been a proud and happy week, not only for *housewife* and *mechanic*, but for the philosopher, the man of taste, the patriot, the philanthropist and the Christian.

Delight of the most pure and elevated nature has been widely communicated; the abundant fertility of our country in inventive genius, and the rapid advance of mechanic arts among our people have been richly displayed; a noble impulse has been given to all branches of manufacturing industry; the laudable zeal and untiring efforts of the Mechanics Association has been crowned with brilliant success; and He who gives their spirit to all cunning workmen, has been honored, by the accumulated fruits of a multitude of talents exercised and improved.

NEW TRANSLATION OF THE HEBREW PROPHETS.

Mr Noyes's 3d volume, containing Ezekiel, Daniel, Haggai, Zechariah, Jonah, and Malachi, has just been sent us by the publishers—James Munroe & Co.

It would be altogether unnecessary to repeat the high commendation which we have already expressed when speaking of the very valuable and successful labors of Mr Noyes.

We are extremely sorry that his works do not find more extensive patronage. It argues ill for the literary and theological taste of our community; and while it affords, in the present case, a meagre reward to the Scholar who has devoted hard study and much time to enlighten and improve his age; it most effectually discourages similar laudable attempts in others.

Indeed, it is a lamentable fact, that Publishers are becoming unwilling to take the risk of many works, of a certain character, that are offered them, and from their merit, ought to be in demand amongst us, because they find that, beyond a certain limit, and that a very narrow one—it is impossible to effect a sale.

We were told, the other day, by one of the principal publishers in Boston, that he had had on hand for several months, about twenty manuscripts—nearly all of them of intrinsic value—which he was afraid to undertake to publish.

This ought not to be. Let all other markets be deserted, except for the very necessaries of life, before that of good and wholesome books is forsaken and suffered to languish.

THE LATE RIOT.

We inserted, last week, among the Intelligence, a brief and hasty account of the disgraceful and deeply to be regretted mob, of Tuesday, Sept 12.

Our purpose in alluding to the subject at the present time, is not to communicate any new facts or to offer any original suggestions—for the daily and weekly papers have generally given full accounts of the origin, process and end of the affair, and made their comments upon it in a tone that does them honor. All our design is, as our few remarks were absolutely precluded in the last Register—to lend, to the fullest extent, our little influence to the strong array of the friends of peace and order and law in our community—by means of a decided and earnest expression of our utter abhorrence and detestation of that lawless, narrow, base, and unholy spirit which actuated the instigators of one of the most unprovoked and inhuman outrages of which a civilized community has ever been the scene.

We were, accidentally, thrown for a time into the midst of the tumultuous and unruly throng, and had an opportunity to mark the insolent rage and violent attacks which caused the bosoms of all good and honest observers, to swell with shame and indignation towards the offending party; and also to witness to the soldierly bearing, manly demeanor, and Christian-like forbearance, which characterised the

innocent objects of abuse, and won for them the unqualified admiration and esteem of every generous mind.

But, deeply as this blot upon the fame of our city is to be lamented—there are still some considerations, which, in a measure, redeem the affair from unmingled regret. For, while it has brought to light the latent spirit of violence and misrule that widely infects our populace, and forced us to feel how feverish is the pulse of a large body of our citizens, it has, at the same time given occasion to the overwhelming majority of the orderly and the highminded to speak out, and declare their numbers and their might. We trembled when the Riot unveiled the resources and the rage of the violent; but the spirit in which the outbreak has been generally met, has reassured us of the vast preponderance of virtuous principle and generous sentiment that is still living and reigning in the breasts of the great mass of our citizens.

And, consolation and encouragement may also be found in the fact, that the eyes of our magistrates and good people are now a second and third time clearly opened to the dangers that beset us, and to the need of increased vigilance and strength on the part of our police.

The lesson is a wholesome one—these repeated warnings are loud and salutary—and they must and will be heeded and obeyed.

The mob spirit and tendency—of all things in the world—is not to be trifled with. Let the *fire* have way among our dwellings—and the ocean waves beat free and full upon our unguarded soil—and we will call on God to keep our tabernacles, and fold our lambs to sleep in perfect peace. We fear not the elements, so much as the wilder rage of lawless and rebellious men.

Let us be defended, at all hazards, from this most dreaded enemy, and we shall fear no evil.

Let the magistrates whom we have appointed for our guardians, provide for our safety from this worst of evils.

Let them raise up a living wall, high and broad, against that devastating human tide which obeys no law, respects no time, knows no bound, and whose tender mercies are cruel.

The Christian shall preach and pray more earnestly, and the Philanthropist shall toil and teach, day and night, with indefatigable exertion, to aid in removing the secret and unholy causes of these tumultuous and terrible popular risings—but let our magistrates redouble their vigilance: let them centuple, if need be, their watchmen and officers of peace—or we shall be putting to risk property and life, and all that we hold dear, in time; we shall be tempting that God, who interferes only on the behalf of those who exert their own energies in their own aid—and verily, not many suns will have gilded the pleasant walls of our city, before it shall again be the arena of violence, riot and bloodshed—and we shall bow our heads in deeper shame and sorrow over the ruins of a still more disastrous outbreak than any which has yet been published to the world for our reproach.

We have received from the author a beautifully printed volume entitled *Poems by Isaac C. Pray Jr.*

The two following are decidedly the best pieces in the collection.

A CHILD'S PRAYER.

Heavenly Father, Guide and Friend,
At thy throne this morn I bend;
Grant a blessing to my prayer—
Grant the kindness of thy care;
Make this little time with thee
Full of sweet tranquillity;
Hear me as in prayer I bend—
Hear and bless, O Guide and Friend!

Through the day—its every hour,
Be around me with thy power;
Guide until my life is run—
Guide and watch thy little one.
Not a sparrow flies o'er earth,
But thou spreadst its pinions forth;
Thus, my Father, guide me now,
While in praise to thee I bow.

Teach the world to learn, O Lord,
All the blessings of thy word;
Glad the isles that gem the deep—
Glad the pagan climes, and keep
Ever in thy glorious reign
All that tempt in ships the main;
O'er the world thy spirit send—
Aid mankind, O Guide and Friend!

REASON TO THE SOUL.

What though misfortune cloud thy path?
What though no flowers bestrew thy way?
The sky beyond, a glory hath—
The glory of eternal day.
Then spread, O soul, thy ardent wings;
Above earth's grossness fly:
There is in Heaven a fount whose springs
Will never, never dry.

Though earthly pageant, pomp and show
Should gaily shine, to lure thee back—
Though glittering baubles burn and glow,
To turn thee from thy pilgrim track—
Yet scorn illusions which earth flings,
To stay thy purpose high;
There is in Heaven a fount whose springs
Will never, never dry.

O soul, seek thou thy Paraclete—
The guardian of Eternity—
And strive His welcome glance to meet,
Which seen, thou'lt ever wish to see:
Ay, shun the world's false blassomings,
And sing when Death flits by—
There is in Heaven a fount whose springs
Will never, never dry.

REVIEW OF DR CHANNING'S LETTER TO HON. HENRY CLAY, BY A CITIZEN OF MASSACHUSETTS.

This is the title of a small pamphlet which has just now been handed to us by the publisher, Wm. D. Ticknor.

The writer highly lauds Dr Channing's powerful, eloquent and timely treatise on a question of the highest importance, not only to the people of the United States, but to the civilized world.

He agrees with him in sentiment in every particular, excepting in the tone of evil-boding and half despondency in which he indulges, when he comments upon the mobs and riots, of which our country has been too frequently the scene, during these latter years.

The pamphlet very briefly discusses these questions; Is there any rational probability that the annexation of Texas to the United States will be effected? According to its opinion, this depends on three contingencies,—1st, Whether the occupants of that territory shall succeed in their revolt against Mexico; 2d, Whether they shall, in that case, desire to be annexed;—and lastly, whether the slave States shall insist on receiving them.

It goes on to remark, that,

The friends of annexation will say that two of the three contingent pre-requisites, have already been attained. Texas is severed from Mexico, and her inhabitants wish to be adopted into our Union. Of the third, those who reflect on the course of events since the adoption of our constitution, can entertain but a faint doubt.

It continues:

The conclusion then seems irresistible, that the slave States will unite to a man in favor of adopting Texas into the confederacy.

It then

considers the ulterior measures which the annexation of Texas will bring in its train.

And arrives at the conclusion,

that Texas is destined to be the shoal on which the Union will be foundered. If it should be annexed, the free States will be obliged to withdraw; if its annexation should be denied, the slave States will hold themselves justified in seceding.

We are not competent to express any opinion in relation to the views of the writer. We do not love to speculate upon the possibility of a dissolution of the Union, nor to believe that that event is about to come, or ever to come. But, if we cannot have justice, and enjoy obedience to, and the honoring of all God's laws, except at the price of the union of these States, it would not take us one hour to decide which to sacrifice forthe other. Let all other ties be severed, we will cling to that girdle that binds all holy beings to the eternal throne, and holds them in harmonious and indissoluble union with each other. Our country shall be the universe of our Father, and our abiding place the principles of everlasting right, though ere we enjoy them, man cut us off from his communion, and cast the body to die, while the spirit may live, on some island rock in the remotest sea.

PUBLIC CELEBRATION OF THE MECHANIC'S ASSOCIATION.

After being nearly suffocated, and having barely escaped being crushed to atoms in the press, at the entrance of the Odeon, on Wednesday evening, it was our happy fortune at length, to obtain admission, and secure a seat.

The building was crowded to its utmost capacity. Music, richer and grander, never resounded within those walls now consecrated to harmony. And one of the most appropriate and happy of our accomplished Governor's almost innumerable public addresses, gave instruction, delight, and pure inspiration to a most respectable multitude, during the space of about two hours.

We regret that we have not room in this paper for a splendid hymn, which was sung on the occasion, written by Rev. John Pierpont.

THE SUNDAY SCHOOL TEACHER, AND CHILDREN'S FRIEND, for September, is on our table. It is an unusually interesting number, and we are glad to find that it has so large a list of the right sort of contributors.

We have received from Weeks, Jordan & Co, Foster's reprint of the Edinburgh Review, No. CXXXI.—For April, 1837.

We have received the American Monthly Magazine for September, 1837. Otis, Broaders, & Co., are the agents in Boston.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

GEORGE W. ASHMAN.

Died in this city on the 14th. inst. GEORGE W. ASHMAN, an active and valuable member of the Mechanic Apprentices' Library Association.

Perhaps there never was a period, when so many Young Men of our City, in the vigor of youth have been taken away from their friends, and been called to enter upon the solemn duties of eternity, as at the present season. A large number, a very large number comparatively, of those whose youth gave promise of a useful and virtuous manhood, have been cut off in their prime, snapping assunder those tender and affectionate ties which ever entwine themselves around the amiable and the worthy.

This is the fourth death that has occurred among the members of this Association, within the period of about as many months; and what is still more remarkable, and a circumstance for which the Institution have reason to be thankful, not a single active member died previous to the present year, since its formation, about ten years since.

The voice of earthly praise or censure has no influence upon the *dead*, but it is for the benefit and improvement of the *living*, that we would bestow a few reflections upon our departed Associate. George Ashman was no common young man. Inscrutabe providence endowed him with those pre-eminent qualities of mind and heart, which had hardly begun to ripen and develope themselves in this world before it called him, we trust, to their still higher exercise in another and better. His mind was of a high order, and inspired by a natural thirst for knowledge, and his attaiments were far superior to the generality of young persons of his age and situation.

As an instance of the appreciation in which his talents were held, I would state the fact, that, he delivered the Introductory lecture to the Course of Exercises last season, a duty which has always, heretofore, fallen upon older and more experienced members, but which he performed on this occasion with not only honor to himself but credit to the Institution.

But it is not those qualities which would have enabled him to shine and to gain the applause of this world, to which we would especially bear witness, it is rather to those amiable and holier traits of character, that universal kindnesss of feeling, that evenness of temper, that nice perception of duty, that in corruptible integrity—and above all, that sincere and unostentatious religious feeling which characterized and endeared him to all his friends. His long and painful illness, afforded an opportunity to his young friends to visit and converse frequently with him; and no doubt, from the sick chamber of that young man, have gone forth influences, which will have an important effect upon the future well being of some immortal soul. The writer visited him a few days previous to his death, and expressed to him the hope that he would soon recover his health and be able again to participate in the exercises and social intercourse of those, whom he had been accustomed to meet,—upon which he replied, that he should be happy if such was the will of a Heavenly Father, but that he felt confident that whatever might be the result, it would be for the best.

To young men generally death is an unwelcome visiter: it seems hard to crush those fond aspirations and anticipations which they think are to be realized as they come upon the stage of manhood: but young Ashman, than whom in health none cherished such aims and hopes more warmly and purely, was enabled through the consolation which religion only can give, to submit to their disappointment with Christian resignation; and his feelings were chastened with that spirit of our Savior which beautifully expresses itself in the memorable words, 'Father, not my will but thine be done.'

To his surviving relatives and friends we can only express our sympathy and condolence, and refer them to that fountain of consolation which was his chief support, while we trust that what is our *loss*, is his *gain*, and that he is now with that blessed and glorious company concerning whom a poet has sweetly said:

'Unnumbered bands of kindred minds,
That dwelt in feeble clay,
Us and our woes have left behind
To reign in endless day.

Immortal vigor now they breathe,
And all the air is peace;
They chide our *tears* that mourn the death,
Which brought their souls release.

F. W. L.

INTELLIGENCE.

Congress.—In the Senate, Friday Sept. 8, a memorial was presented by the Chamber of Commerce of New Orleans praying for the establishment of a National Bank.

The Standing Committees were appointed.

No business was transacted in the House on Friday, Mr Bell having announced the death of his colleague, Mr Standifer.

The week ending on the 16th was principally spent in discussing various propositions in reference to the finances of the country.

Bills authorizing the Secretary of the Treasury to issue Treasury notes have occupied considerable time in each House, but nothing had been decided at the last dates.

Maine Election.—Returns from all the towns in the State excepting 11, give Kent, 34,168, Parks, 33, 616—the scattering it is said will not exceed 200 in the State. It is conceded on all sides that Kent, the Whig candidate, is elected by two or three hundred majority.

The Senate consists of 25 members. The Whigs have already elected 10—and the administration party probably twelve. It is thought that two, if not three vacancies will remain to be filled by a convention of both branches of the Legislature.

The House of Representatives consists of 187 members. It is ascertained that 73 Whigs, and 51 administration are elected. It is doubtful which party will have the majority. There was no choice in many of the towns.—*Mercantile Journal.*

New Custom House.—A correspondent of the Boston Courier has addressed the following to the Editor of that paper.

Perhaps your readers may be gratified to learn that the negotiations for purchasing a site for a new Custom House, were completed yesterday afternoon. A lot measuring 75 feet by 140 feet, with projections for porticoes measuring 10 feet by 70 feet, was purchased of Long wharf and Central wharf Corporations, for $180,000. It will be surrounded by four wide streets, viz: State street, India street, and two new streets, to be completed to the acceptance of the Mayor and Aldermen, on or before October 1, 1839.

New York.—There were reported on Hale's News Room Register, this day, 313 arrivals at the various Hotels in the city during the previous day. Our Hotels are all of them at this time well filled, and we hope that the Fall business will yet prove good. The Massachusetts which arrived from Providence, had 380 passengers, the largest number ever brought by her. [N. Y. Express.

Davenport's Electro Magnetic Machine.—We are gratified to learn from the N. Y. Gazette, that Messrs Davenport and Cook, have succeeded in raising funds by the sale of stock, sufficient to enable them to proceed in their experiments, in applying Electro-Magnetism to the action of machinery—and that no doubt exists with regard to their ultimate success. The improvements which they have lately made in their machine, within a few months, have been very great—insomuch, that the same magnetic wheel, that one year since would raise only one pound from the floor, will now raise one thousand pounds—and in the language of Professor Silliman, 'we may presume on an indefinite augmentation of power.' The N. Y. Gazette says that a machine is now about being constructed, which in a few weeks will be completed—and the power of which will be competent to drive a printing press. After that, the steps will be easy towards the completion of machines of any desirable size, for boats and manufactories.

From France.—The ship Seaman, Capt. Harding, arrived here last evening from Havre, bringing papers of that place to Aug. 7. We are indebted to Mr Topliff for the loan of papers to the latest date. The late visit of the Prince and Princess of Orleans to Havre, had excited considerable interest among the inhabitants, and instances of their munificence are duly noticed.—The Journal des Debats expresses a doubt whether the expedition against Constantine, for which much preparation had been made, would take place. Mustapha Ben Ismael, who served in the French army in Africa, had been appointed a field Marshall. The fleet under the command of Admiral Lalande at Toulon, was under orders to accompany as far as Gibraltar the ship Hercules, on board which the Prince de Joinville was to sail for his American cruise.

It is stated that the King of Hanover has come to the resolution to abandon a great part of his absolutist pretentions, in consequence of the decided expression of public opinion on the subject, and the prudent views of the commissioners appointed by him to examine the constitution. The German Courier exclaims in reference to this determination, 'Your constitution is saved, and saved by journalism. For the first time the Journalists of the South of Germany have shown their force and their loyalty. Public opinion is now a moral force which King Ernest could not brave with impunity.'

Six days later from Europe.—By the ships Lowell and Charlotte, at this port, from Liverpool and the Garrick, at New York, we have received our files of London papers to August 15th, and Liverpool to the 16th.

The elections were closed, except in Ireland, where 20 or 30 members were yet to be returned. The London Courier of the 14th, classifies the members returned as 329 Reformers, and 306 Tories.

According to the Morning Herald the representation of England and Wales, consists of Conservatives 358, Ministerial 341; Conservative majority 17 The preponderance therefore will be given by Ireland, which is expected to give a majority of about 50 for Ministers.

Constantinople, July 17.—On the 15th the American frigate Constitution anchored off Topkhane, giving and receiving the accustomed salutes.

The Turkish fleet is not quite ready to proceed for the Mediterranean. It is said that it will put to sea on the 22d, but I know not if this point is as yet quite settled.

The plague has nearly disappeared at Smyrna.—Here it goes on much in the old way: 43 were taken to the Greek Hospital last week, and there were 22 deaths.

Revolution in Portugal.—Bryant P. Tilden, Esq. who came passenger in the Constitution, at this port from St. Ubes, Aug. 20, and Capt. Glidden, bring information that a civil war raged in Portugal, and that daily skirmishes took place between different portions of the military, attended with the loss of some lives.—A large proportion of the populace and the military had become dissatisfied with the Constitution, and with the administration of the Government, and had consequently rebelled. Gen. Saldanha, one of the most distinguished generals in the Portuguese service, had taken command of the insurgent troops, and was marching with a large force upon Lisbon. His design was not to depose the Queen, as all parties were in favor of the continuation of her reign. The Queen's accouchement was speedily expected. The whole country was under martial law.—*Dai. Adv.*

Foreign Items.—The Duchess of St Albans died on the 6th August.—Mr O'Connell was elected member of Parliament for Dublin, by a majority of only 100 votes—7000 were polled.—At Doncaster, James Farnham aged 102, and John Crackles aged 99 years, appeared at the polls, and tendered their votes. When challenged, they answered all question put to them as readily as young men.—Lord Lyndhurst was married at Paris on the 5th August to Georgianna, daughter of Lewis Goldsmith, editor of the Anti-Gallican.—Somebody has presented Queen Victoria, with an Olive tree from Jerusalem.—The Queen has decreed that the Electoral bonnet of Hanover shall be expunged from the arms of England, but that all coins stamped with the old arms shall continue to be current.—The Queen had a gay court on the 5th, at which all the foreign diplomatic corps were present, with all the princes, dukes, lords, and ladies in the metropolis.—Lady C. Copley, only daughter of the Earl of Yarborough, has been appointed one of the Ladies in waiting upon her Majesty.—A deputation of the Corporation of the City of London waited on the Queen to invite her Majesty to dine with the Lord Mayor. She appointed the 9th of November for the occasion.

There are to be twelve new peers and four new dukes created before the opening of parliament.—The Rev. E. Hawell, B D. curate of Stockport, has been appointed to the bishopric of Quebec—*Trans.*

The Queen's Marriage.—An English paper, the Dover Telegraph, has the following paragraph respecting the marriage of Queen Victoria:—

'We have heard from a quarter on which we place the most implicit reliance, that the marriage of our gracious Queen, will take place as soon as etiquette will permit, probably early in the ensuing spring. We are assured that the happy object of her Majesty's choice is not, as has been represented, a foreign prince, but the scion of an illustrious British house. The Duchess of Kent will remain with her royal daughter until her marriage, when she will retire, with suitable provision to Claremont.

Egypt.—We have letters from Egypt, to the 10th ult., which say that Mehemet Ali is in great distress for money, and is endeavoring to contract a loan, in which, however, there is little prospect of success. The pay of the navy is very much in arrear, which has excited great discontent, and how it is to be remedied does not appear, as the low prices of cotton will not allow the avarice of Mehemet to sell it, though this seems the only means of replenishing his empty coffers. This critical situation of the viceroy is rendered still more so by his differences with England, the consul of that power having, it is said, in consequence of the continued refusal of the Egyptian government to obey the Sultan's firman in favor of the English commerce, demanded a final categorical answer; and, should he not obtain such a one as he desires, more serious proceedings may follow. It is said that M. Camille Turles, formerly editor of the Egyptian Monitor, will go to France on a mission from the viceroy, to advocate the cause of Mehemet Ali in the Paris journals. Ibrahim Pacha takes a great part in the affairs of government, and is evidently qualifying himself to succeed his father in his dignity—*German paper.*

Expeditious Travelling.—An architect of Clifton has invented an 'Æronaut' upon a novel principle, having the advantage of horizontal propulsion, which gives a velocity of 50 or 60 miles per hour! The invention has been submitted to government for military purposes, and might be eminently useful for many other objects. Its form is simple and imposing, the dimensions rather exceeding the Great Nassau Balloon—The appearance altogether is grand and beautiful—the estimated cost about £1,200.—*Bristol Mirror.*

Voyages of Discovery.—These expeditions are not now confined to England, France, or Russia, but private merchants have entered upon them. The house of Grenut & Co., of Geneva, who carry on a large trade in the whale fishery in the North and South Seas, are fitting out one of their largest whalers for a voyage round the world, without any limitation of time, for the purpose of prosecuting zoological and botanical discoveries. They have made an offer to an eminent naturalist to convey him, without charge, to all places of interest, upon condition of his placing in the museum of that city the collection which he may form. The expense of the voyage is to be defrayed from the private purse of the Baron de Grenut, and his public spirit is much applauded.—*Italian paper.*

The beautiful lake of Chede, in the Valley of Chamouney, has entirely disappeared in consequence of an immense mass of earth falling into it from one of the surrounding mountains. In the place of its pure and transparent waters, reflecting the summits of Mont Blanc, nothing now is to be seen but on one side a vast mound of black earth, mingled with rough flints, through which rushes a turbid torrent: and on the other a mere muddy pond. All that rendered this romantic spot so enchanting has disappeared forever; and yet no great damage has been done to the road which leads to the glaciers.

The Catalogue of the Museum at Versailles consists of 540 pages. The collection of paintings has been classed in chronological order. The historical compositions, placed in the order of date, extend through a series of thirteen centuries, commencing with the battle of Tolbiac, in the year 496, and finishing by the march of the French army after the capture of Mascara, (9th Dec., 1835.) This series is composed of 1030 paintings. The total number of portraits amounts to 2385. The views of royal residence are to the number of 60. The sculpture gallery is also chronologically arranged, and embraces a regular succession of ages, from the statue of Clovis to the bust of General Foy. The number of sallies or gallerries which claim the attention of the curious, amount to 161, viz: 75 on the ground floor, 75 on the 1st floor, and 11 on the second.

Phrenology Triumphant.—Several journals having, in an account of a sitting of the Academy of Sciences, at which the young Syracusan prodigy Mangiamele, was present, stated that the head of the child presented no peculiarities indicative of his extraordinary power at calculation, M. Luchet, the Secretary General of the Phrenological Society of Paris, has published a letter, in which he denies the correctness of this statement, and declares that the cranium of Mangiamele, greatly resembles that of Sir Isaac Newton: that the depression of the outer angle of the bone which is covered by the eyebrow, (the great characteristic of eminent calculators,) is very decidedly developed; and that the faculties of calculation, individuality, and locality, are all prominently marked. M. Luchet adds, that the boy declares that, as soon as he commences his operations, he feels a painful heat in the eyes, and has such violent pulsations in the temporal artery, that he should faint if he continued them too long.

It is stated that a literary man is about to be sent to Spain to purchase, on account of the French Government, several precious manuscripts (Arabic as well as others,) and rare editions, which it is not now easy to obtain, in consequence of the shutting up of the convents, and the dispersion of several of their libraries.

An excellent Company.—A company is being formed at Brussels for the embellishment of that city. Its capital is to amount to several millions of francs, divided into small shares, so as to be within the compass of the generality of the people. It is proposed to purchase vacant grounds, gardens, courts, passages, and narrow streets, and upon these sites to erect spacious and airy houses. In suitable situations, splendid mansions, galleries, bazaars, and other accommodations for the public are to be erected. According to plans already laid down, the city will be made capable of conveniently containing double its present population within the same limits.

Destroying Weeds.—At this season of the year, when the attention of the farmer is generally directed to cleaning the pasture grounds of docks, and other noxious and pernicious weeds, the following simple and easy method of extirpating them, may not be unacceptable to our agricultural readers:—Cut off the top of the root with the corner of a turnip hoe, and sprinkle thereon a few grains of common salt; and, such is the effect of the saline particles upon that part of the root remaining in the ground, that it decays in a short time, and is no longer troublesome. We may mention, that the above experiment has been repeatedly tried by an individual resident in this town, and it has never yet failed of success—*Scottish Pilot.*

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Adams, Mr Wm. Stanton, of Berwick, Me. to Miss Margeret Wilson, of this city.

On Monday evening, by Rev. Mr Stow, Mr Luther Nutting to Miss Sarah R. Stevens, of Chester, N. H.

On Tuesday evening, by Rev. Mr Stow, Mr Edward M. Brown to Miss Mary R. Sprague.

On Wednesday morning, by Rev. Mr Stow, Mr Charles Willis, Jr. of St Louis, Mo., to Miss Matilda Chandler, of this city.

In Springfield, on the 6th inst. by Rev. W. B. O. Peabody, Rev. Charles A. Farley, of Alton, Illinois, to Martha B. daughter of the late James Moorfield, Esq.

At Commercial Point, on Sunday, by Rev. Mr Cunningham, Mr George Penniman, of Milton, to Miss Joanna Sweetser Kettell, daughter of Mr Thomas Kettell, of the former place.

DEATHS.

In this city on Saturday, Mrs Harriet G. Russell, 53.

In West Cambridge, Monday, Sept. 11, Charles A. Frost, son of Jonathan Frost, 23. He was returning from Boston with a loaded team, and when near Murdock's tavern in Cambridge, was by some cause thrown under the wheels, which passing over his body, so severely injured him, that he survived but half an hour after the accident.

In Northfield, Clarrissa Fiske, daughter of Mr Phineas Allen, 23 months.

In Northboro', 3d inst., Mr Winslow Brigham, 81. Sept. 10th, Charles Henry, youngest child of Mr Daniel Farrington, 16 months.

In East Bridgewater, 19th inst., Alice B. daughter of S. L. Mitchell, Esq.

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epi4m sep 23

GRUND'S AMERICA.

THE Americans, in their Moral, Social, and Political Relations, by Francis J. Grund, from the London edition, 1 vol 12mo. Just published and for sale by JAMES MUNROE & CO. sept 23

EMERSON'S PHI BETA KAPPA.

AN ADDRESS delivered before the Phi Beta Kappa Society, at Cambridge, August, 1837, by R. Waldo Emerson. Published this morning, by JAMES MUNROE & CO., 134 Washington street. sept 23

MR. ALCOTT'S SCHOOL.

THE Exercises of Mr Alcott's School will be resumed on Monday, September 4, at his room, No. 3, in the Masonic Temple.
tO1 sept 2

CHANNING ON TEXAS.—This day published Channing's Letter to Henry Clay, on the annexation of Texas to the United States, fifth edition, and for sale by JAMES MUNROE & CO.
Boston Bookstore 134 Washington st.
Price 12 1-2 cts. sep 23

WESTERN MESSENGER.—This day received, the Western Messenger, No. 1, Vol. 4, for September. Subscriptions received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington street. sep 23

RICH ENOUGH—HARCOURTS, &c.—Rich Enough, by the author of Three Experiments, and Elinor Fulton
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POETRY.

'THE DEAD IN CHRIST.'

BY BP. DOANE.

Lift not thou the wailing voice;
Weep not; 'tis a Christian dieth;
Up, where blessed saints rejoice,
Ransomed now the spirit flieth;
High in heaven's own light she dwelleth,
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift for her no voice of wailing.

Pour not thou the bitter tear;
Heaven its book of comfort opeth;
Bids thee sorrow not, nor fear,
But as one who always hopeth:—
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eye is flushing,
Why should thine with tears be gushing?

They who die in Christ are blest;
Ours then be no thought of grieving;
Sweetly with their God they rest,
All their toils and troubles leaving:
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.

GLORIOUS FANCY. DEATH AT EVENTIDE.

'Methinks it were no pain to die,
On such an eve, when such a sky
O'er canopies the west;
To gaze my fill on yon calm deep,
And, like an infant, sink to sleep
On earth, my mother's breast.

There's peace and welcome in yon sea
Of endless, blue tranquillity—
Those clouds are living things;
I trace their veins of liquid gold—
I see them solemnly unfold
Their soft and fleecy wings.

These be the angels, that convey
Us, weary pilgrims of a day,
Life's tedious nothings o'er,
Where neither cares can come, nor woes,
To vex the genius of repose,
On death's majestic shore.'

[From the New York Mirror.]

LIFE.

BY WILLIAM C. BRYANT.

Oh Life! I breathe thee in the breeze,
I feel thee bounding in my veins,
I see thee in the stretching trees,
These flowers, this still rock's mossy stains.

This stream of odors flowing by
From clover-field and clumps of pine,
This music thrilling all the sky,
From all the morning birds, is thine.

Thou fill'st with joy this little one,
That leaps and shouts beside me here,
Where Isar's clay-white, rivulets run
Through the dark woods like frighted deer.

Ah! must thy mighty breath, that wakes
Insect and bird, and flower and tree,
From the dark trodden dust, and makes
Their daily gladness, pass from me—

Pass, pulse by pulse, till o'er the ground
These limbs now strong, shall creep with pain,
And this fair world of sight and sound
Seem fading into night again?

The things, O Life! thou quickenest, all
Strive upward towards the broad bright sky,
Upward and outward, and they fall
Back to earth's bosom when they die.

All that have borne the touch of death,
All that shall live, lie mingled there,
Beneath that veil of bloom and breath,
That living zone 'twixt earth and air.

There lies my chamber dark and still;
The atoms trampled by my feet
There wait to take the place I fill
In the sweet air and sunshine sweet.

Well, I have had my turn, have been
Raised from the darkness of the clod,
And for a glorious moment seen
The brightness of the skirts of God;

And knew the light within my breast,
Though wavering often-times and dim,
The power, the will, that never rest
And cannot die, were all from him.

Dear child! I know that thou wilt grieve,
To see me taken from thy love,
Wilt seek my grave at Sabbath eve,
And weep and scatter flowers above.

Thy little heart will soon be healed,
And being shall be bliss, till thou
To younger forms of life must yield
The place thou fill'st with beauty now.

When we descend to dust again,
Where shall the final dwelling be
Of thought, and all its memories, then,
My Love for thee and thine for me?

From the New York Observer.

'PRAY WITHOUT CEASING.'

When Life's waters calmly flow,
And the sun illumes thy way;
Round thy bark, when, murmuring low,
Gentle zephyrs kindly play:
When no ills thy bosom tear,
Pilgrim! fly to God in prayer,

And should storms o'ertake thee here,
Should Life's surges rudely roll,
And the tempest, fierce and drear,
Threaten to o'erwhelm thy soul;
When thy lot is grief and care,
Seek thy solace, then, in prayer.

Soon thy toils on earth are o'er,
Soon thy spirit shall be free.
If thou wilt to glory soar,
Prayer shall there thy passport be,
Then, till thou thy crown shalt wear,
Never yield the boon of prayer.

SUFFICIENT FOR THE DAY IS THE EVIL THEREOF.

'Does each day upon its wing,
Its appointed burden bring,
Load it not beside with sorrow,
Which belongeth to the morrow;
Strength is promised—strength is given,
Where the heart by God is riven.
But foredate the day of woe,
And alone thou bear'st the blow.
One thing only claims thy care,
Seek thou first by faith and prayer,
That all glorious world above,
Scene of righteousness and love;
And, whate'er thou need'st below,
He thou trustest will bestow.' BEDELL.

MISCELLANEOUS.

[From the Newark Sentinel.]

THE MECHANIC'S WIFE.

In America, every mechanic is supposed to have, or to be about to have a wife. The many thousands of these spouses are divided into sorts. Thus we have good and bad; very good and very bad; unspeakably good and insufferably bad; and, as a sort of par expression—tolerable. It is not every good woman who is a good wife; nor is it every good wife, who is a good wife for the mechanic.

A working man needs a working wife; but as to qualities of mind, manners, and morals, she cannot run too high in the scale. There is an error prevalent concerning this. Giles says, 'I do not want a wife with too much sense.' Why not? Perhaps Giles will not answer, but the shrug of his shoulders answers, 'Because I am afraid she will be an overmatch for me.' Giles talks like a simpleton. The unfortunate men who have their tyrants at home, are never married to women of sense. Genuine elevation of mind cannot prompt any one, male or female, to go out of his or her proper sphere. No man ever suffered from an overplus of intelligence, whether in his own head, or his wife's.

Hodge says, 'I will not marry a girl who has too much manners.' Very well, Hodge; you are right; too much of any thing is bad. But consider what you say. Perhaps you mean that a fine lady would not suit you. Very true, I should not desire to see you joined for life to what is called a 'fine lady,' to wit, a woman who treats you as beneath her level, sneers at your friends, and is above her business. But this is not good manners. Real good manners, and true politeness, are equally at home in courts and farm-houses. This quality springs from nature, and is the expression of unaffected good will. Even in high life, the higher you go, the simpler do manners become. Parade and 'fuss' of manners are the marks of half-bred people. Thus simplicity and native good will, and kind regard for the convenience and feelings of others, will ensure good manners, even in a kitchen; and I have seen many a vulgar dame in an assembly, and many a gentleman in an humble shed. Nay, your wife must have good manners.

Ralph declares, 'I hope I may never have a wife who is too strict and moral.' Now my good Ralph, you talk nonsense. Who taught you that cant? I perceive you do not know what you mean. Are you afraid your wife will be too virtuous? 'Bless me! no.' Then you rather prefer a moral wife to an immoral one? 'Surely.' Are you afraid, then, of a religious wife? 'Why, something like that was in my head; for there is neighbor Smith's wife, who gives him no peace of his life, she is so religious.' Let me hear how she behaves herself. 'Why, she is forever teaching the children out of the Bible.' Indeed! And you, Ralph, are an enemy of the Bible? 'Oh no! but then—ahem—there is reason in all things.' Yes, and the reason you have just given, is made to do hard service. But let me understand you.—Does Mrs Smith teach the children any thing wrong? 'Oh no! but—plague it all! if one of them hears Smith let fly an oath, it begins to preach to him.' Then you wish, when you have children, to have liberty to teach them all the usual oaths and curses, and obscene jokes that are common. 'Dear me, Mr Quill, you won't understand me.' Yes I understand you fully; it is you, Ralph, who do not understand yourself. Look here. Mrs Smith is so religious that if she proceeds as she has begun, her children will break their father of his low blasphemies. I hope you may get just such a wife. 'But then, Smith can't spend a couple hours at the tavern, for fear of his wife!' Ah! what does he go to the tavern for? 'Just to sit and chat and drink a little.' And how does his wife interfere? Does she fetch him home? 'No.' Does she chastise him on his return? 'Oh no.' Does she scold him then? 'No.' What is it then that disturbs him? 'Why, she looks so solemn and mournful, and shuts herself up so, and cries, whenever he is a little disguised, that the man has no satisfaction.' Good, and I pray he may have none till he alters his course of life.

A proper self-respect would teach every noble hearted American, of whatever class, that he cannot set too high a value on the conjugal relation. We may judge of the welfare and honor of a community by its wives and mothers. Opportunities for acquiring knowledge, and even accomplishments, are happily open to every class above the very lowest; and the wise mechanic will not fail to choose such a companion as may not shame his sons and daughters in that coming age, when an ignorant American shall be as obsolete as a fossil fish.

Away with flaunting, giggling, dancing, squandering, peevish, fashion-hunting wives! The woman of this stamp is a sorry comforter, when the poor husband is sick and bankrupt. Give me the house-wife who can be a 'help meet' to her Adam:—

For nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.

I have such a mechanic's wife in my mind's eye; gentle as the antelope, untiring as the bee, joyous as the linnet, neat, punctual, modest, confiding. She is patient, but resolute, aiding in counsel, reviving in troubles, ever pointing out the bright side, and concealing nothing but her own sorrows. She loves her home, believing with Milton, that

The wife, where danger and dishonor lurks,
Safest and seemliest by her husband stays,
Who guards her, or *with her the worst endures.*

The place of woman is eminently at the fireside. It is at home that you must see her to know what she is. It is less material what she is abroad; but what she is in her family circle, is all important. It is bad merchandise in any department of trade, to pay a premium for other men's opinions; in matrimony, he who selects a wife for the applause or wonder of his neighbor, is in a fair way towards domestic bankruptcy. Having got a wife, there is but one rule:—honor and love her. Seek to improve her understanding and heart. Strive to make her more and more such a one as you can cordially respect. Shame on the brute in man's shape, who can affront or vex, not to say neglect, the woman who has embarked with him for life, 'for better, for worse,' and whose happiness, if severed from his smiles, must be unnatural and monstrous. In fine, I am proud of nothing in America so much as of our American wives. CHARLES QUILL.

REVERSES OF FORTUNE.—When Amer, who had conquered Persia and Tartary, was defeated and taken prisoner by Ismail, he sat on the ground, and a soldier prepared a coarse meal to appease his hunger. As this was boiled in one of the pots used for the food of the horses, a dog put his head into it, but the mouth of the vessel being too small, he could not draw it out again, and ran away with both the pot and the meat. The captive monarch burst into a fit of laughter, and on his guards demanding what upon earth could induce a person in his situation to laugh, replied—'It was but this morning the steward of my household complained that three hundred camels were not enough to carry my kitchen furniture—but now how easily it is borne by that dog, who has carried away both my cooking instruments and my dinner.'

HOW TEMPERANCE FLOURISHED IN OLD TIMES.—In 1771, the present meeting house in Amherst was erected. An extract from the town records will show the state of the temperance cause in those days. 'A committee was chosen to purchase New England rum, not exceeding eight barrels, and one barrel of brown sugar for raising the meeting house.' This raising was probably prolonged for several days, and during this 'four day's meeting,' it was doubtless a glorious time for the old soakers, who were thus baptized into the Christian religion, with the exhilarating essence of the sugar cane.

IDLE SEARCH AFTER GOLD AND SILVER.

Were the history of the wild and ill-directed efforts that have been made, even in Massachusetts, in search of the precious metals, to be written, it would furnish many striking illustrations of the importance of your Excellency's suggestions. Permit me here to state a few facts on the subject.

The large quantities of the precious metals carried to Europe from South America, soon after its discovery, naturally produced some expectation of finding similar treasures here. But I cannot learn that our forefathers expended large sums in making excavations, where there was no reasonable prospect of finding any thing valuable. It was reserved for their descendants to exhibit a credulity and superstitious ignorance on the subject, that are both lamentable and ridiculous.

Perhaps, at the present day, a belief in the mysterious virtues of the mineral rod, is the most common of these delusions. Probably many of our intelligent citizens can hardly credit the statement, that there are men in various parts of the State, who profess not a little skill in this enchantment, and are not unfrequently sent for, one or two days' journey, to decide whether there be ore or springs of water in a particular place. In general, but not always, these professors of divination belong to the most ignorant classes in society; for not long since, a venerable and respectable man of good education, sincerely thought it his duty, occasionally to peregrinate with his divining rod, because it would work in his hands; and not a few intelligent men have a secret belief that the branches of a witch hazle are attracted downward towards mineral substances, when in the hands of a certain individual.

The following train of circumstances often take place. A man, ignorant of mineralogy, finds upon his farm, a specimen of iron pyrites, or yellow mica, or galena, which he mistakes for gold or silver. Even if he shows it to a mineralogist, and is told that he is mistaken, he suspects that his informant is deceiving him, in the hope of getting possession of the prize himself. He resolves to begin an excavation. And he sees enough, in the shining particles of mica and feldspar that are thrown out, to buoy up his hopes, until his purse is well nigh drained.

It was probably in some such way, that the excavations were made in Worcester and Sterling, at the mines of arsenical iron and carbonate of iron; although, in these cases, there would be sufficient ground for obtaining some of these ores, since they do sometimes contain silver. But I cannot conceive why such extensive excavations were made, when a chemist might have easily settled the question as to their nature, by analyzing 100 grains of the ore, unless it was on the erroneous supposition, which I find to be common, that metallic veins generally become much richer and larger, and even change their contents, as they descend into the earth.

The decomposition of iron pyrites, producing heat and sometimes explosion, is supposed by some to be a strong indication of mineral riches in the earth beneath. The man of the witch hazel rod is called, and if he confirms the suspicion, as he usually will, the excavation is commenced; nor is it suspended until a heavy draft has been made upon the man's pecuniary resources. An extensive excavation was made, many years ago, I am told, in Hubbardston; and from the character of the rock there, I suspect that pyrites gave the first impulse to the undertaking. In Pepperell, an individual has been engaged for several years, in pushing a drift into the rocks, which he has penetrated eight or ten rods; although individuals who have visited the spot, (I have not,) can discover nothing but iron pyrites.

In the year 1815, an individual succeeded in getting a company formed and incorporated with a capital of eighty thousand dollars, called the Easton lead and silver mining company. The fruits of their labor may be seen in an excavation, in red granite nearly one hundred feet deep, at present nearly filled with water. I could not find a particle of ore, of any kind, in the fragments blasted out. A final stop was put to the work, by the killing of two men in blasting.

Forty years since, a shaft was sunk in Mendon, in search of the precious metals. A little specular oxide of iron occurs at the place.

Not many months since an individual called upon me, with specimens of black blende or sulphuret of zinc, found in a neighboring town, and which he strongly suspected to be silver. I informed him of its true nature, and seeing that the vision had got strong hold upon his mind, I did all in my power to persuade him not to engage in searching for the ore. But the only effect was to stimulate him to commence an exploration with more ardor. The zinc was found in a loose piece of rock lying in the field. The man's impression was, that even if that ore was of no use, it indicated something valuable beneath. Accordingly he commenced digging. Ere long, his faith was strengthened, by some one's discovering a light, during the darkness, near the spot; and the last time I heard from the man, he had penetrated the soil about seventy feet.

The following case has been stated to me on such authority that I do not doubt its correctness.

Some forty or fifty years ago, a farmer, residing not far from the centre of Massachusetts, knocked off from a rock upon his farm, a piece of ore, which he sold in Boston for a considerable sum, as a rich ore of silver. From that time till the day of his death, he searched in vain for the rock from which it was broken. The inference which he drew from his ill success, was, that Satan, (who is thought, by multitudes, to have unlimited power over the mineral treasures of the earth,) had concealed or removed the precious vein. Conceiving, however, that some of his posterity might have more interest with that personage than himself, he reserved to his heirs the right of digging the ore, in the instrument which conveyed away his title to the land. His posterity were not forgetful of the reservation; but they were convinced it would be of no use to them, unless they could meet with some individual who had entered into a league, (as the phrase is with the class of people whom I am describing,) with his Satanic majesty. Last year they heard of such a man, a German in Pennsylvania, who had obtained possession of a wonderful glass, through which he could discover whatever lies hid beneath the soil. The German was persuaded to visit the spot, and when I passed through the place, a little more than a year ago, an excavation was about to be commenced under his direction. And I have since been told that the work was prosecuted till the owner's property was well nigh expended.

Still more ridiculous than the opinions and practices above mentioned, are some still existing in a few places in the State, relative to deposits of money, said to have been made by one Kidd, a celebrated buccaneer of early times. The statement is, that he frequently ascended our streams a considerable distance, and buried in their banks, large sums of money. These are supposed to be guarded with sleepless vigilance by the personage mentioned before. But by the use of certain incantations, while digging for the treasure, it may be wrested out of his hands: for instance, perfect silence must reign during the operation, unless it be broken by the reading of the Bible, and all must be done in the night. The last instance of the practice of this mummery, which I have heard of, occurred a few years since on one of the branches of Westfield river. A hundred days' work were expended upon the enterprise before it was abandoned. At one time those employed in this work were greatly discouraged, by the intrusion of my informant, who, in spite of all they could do by gestures, broke silence and thus dissolved the charm. At another time, courage was revived by finding an iron pot, containing some bits of copper, deposited there, the day previous, by some boys, who had learned what was going forward.

I have given these rather mortifying details, partly because I doubt whether one tenth of our population are aware of the existence of such opinions and practices among us; and partly in the hope that the exposition may be instrumental in entirely eradicating them from the minds of those who have been thus deluded. For, like night fogs, they need only to be brought into the light of day to be dissipated.—*Hitchcock.*

MANUFACTURE OF CHEESE FROM POTATOES.—Cheese, it is said, of extremely fine quality, is made from potatoes in Thuringia and part of Saxony, in the following manner:—After having collected a quantity of potatoes of good quality, giving the preference to the large white kind, they are boiled in a cauldron, and after becoming cool, they are peeled and reduced to a pulp, either by means of a grate or mortar. To five pounds of this pulp, which ought to be as equal as possible, is added a pound of sour milk, and the necessary quantity of salt. The whole is kneeded together, and the mixture covered up and allowed to lie for three or four days according to the season. At the end of this time it is kneaded anew, and the cheeses are placed in little baskets, where the superfluous moisture is allowed to escape. They are then allowed to dry in the shade, and placed in layers in large pots or vessels, where they must remain for fifteen days. The older these cheeses are, the more their quality improves. Three kinds of them are made. The first, which is the most common, is made according to the proportions above indicated; the second, with four parts of potatoes, and two parts of curdled milk; the third, with two parts of potatoes, and four parts of cow, or ewe milk. These cheeses have this advantage over every other kind, that they do not engender worms, and keep fresh for a great number of years, provided they are placed in a dry situation, and in well closed vessels.

REMARKABLE APPLE TREE.—We are informed that there is an apple tree on the farm of Mr Elihu Smead, of Charlemont, which blossomed at the usual time in the spring, and the fruit from those blossoms is ripe; in July it blossomed again, and the blows remained on the tree about three weeks; there are apples from the second crop of blows, about the size of bullets, and the tree has now (about Sept. 1,) blossomed a third time. The uncommon spectacle of ripe apples, young green apples, and blossoms may be seen on the same limb. We have no knowledge of a case of this kind, so remarkable as this.—*Hampshire Gazette.*

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